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TRIALL OF FAITH,

WHEREIN

...red the ground of the Faith of the Hypocrite, ... perisheth, and the Faith of the Saints, which ... founded upon the everlasting Rock, so all may see what their Faith is, and what they trust to.

... the intent, that every one may come to the true ... of Faith, that their Faith, which they speak of, ... to, may be searched, and the heart of the Pha... open and searched, and that the poor ignorant ... Creatures may come to see and be deceived no longer ... ing to that which perisheth: Verily it is of much ... ment to every one, even the soul; the triall of your ... written from the Spirit of the Lord, and published ... good of all, that they may come to build upon the ... ing Rock, with him whose name according to the ...

James Parnell.

... selves, prove your selves, know you not that Christ ... you, unlesse you be Reprobates, 2 Cor. 13. 5.

LONDON,
Printed in the year of M. DC. LVI.

A TRIALL
OF
FAITH
WHEREIN

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[illegible] that every one may come to the true [illegible] Faith, that their Faith, which they speak of, and trust to, may be searched, and the hearts of the Pharisee [illegible] open and searched, and that the poor ignorant [illegible] may come to see and be deceived no longer in trusting to that which perisheth: Verily it is of much concernment to every one, even the son; the triall of your Faith: [illegible] the Stirre of the Lord, and published for the good Fall, that they may come to build upon the everlasting Rock, [illegible] him whose name according to the world is,

James Parnell.

Try your selves prove your selves, know you not that Christ is in you, unless you be Reprobates, 2 Cor. 13. 5.

LONDON,
Printed in the year of M. DC. LVI.

The Tryall of Faith.

COme try your Faith all you Professors of Godliness, of God, and of Christ, who is your Father, and Christ your Redeemer and Saviour, and say you believe in God, and you are saved through faith in Christ; come search the ground and bottom of your faith, what it is built upon, for the faith and hope of the Hypocrite perisheth, which stands in words, and on any unstedfast foundation. You say you are saved by the Blood of Christ, and by his stripes you are healed, and so would make him the ground of your faith, but what are you saved from, and what are you healed of? Search and see within: Christ came to save and redeem sinners from their sin, and to heal them of the wound of sin, to bruise the Serpents head, and to bind the strong man, and cast him out of his house, to cast out the buyers and sellers out of the Temple of God, which is made a Den of Theeves, and to open the prison doors, and to set at liberty the imprisoned, and to lead captivity captive, to throw Antichrist out of the Temple of God, who sits as God there, and saith he is God, and he is come to rend that vaile of darkness & to open the eyes of the blind, and to unstop the deaf eares, & to make blind those which can see, and to deaf those which can hear, and give strength to the weak, and to make weak those which are strong, and to feed the hungry, and to famish that which is fed, and to make a separation betwixt the Pretious and the Vile, betwixt the Wheat and the Tares, the Sheep and the Goats, and to purchase to man that which man hath lost, and to this end is he come, and who can witness this, can witness him, and may claim an interest in him, and hath an assurance of their salvation; & their faith will stand against the beast and overcome, for the Lamb shall get the victory; but who cannot witness this,

Joh. 8. 13

1 *Tim.* 1. 15.

Mat. 21. 12.

Gen. 3. 15.

Luke 4. 18.

Isa. 42. 6. 7.

Luke 4. 18.

Luke 8. 10.

Mat. 8. 11.

cannot witnesse Christ, and so are Reprobates concerning the faith. Now here all you Drunkards are shut our, here all you swearers are shut out, here all you proud and covetous and lustfull ones are shut out, here all you scoffers and scorners, and backbiters, and revilers, and extortioners and whoremongers, and envious ones, and gamers, and players, and all you self-righteous professors, who live in the fashions & customs of the world, delighting in the pleasures and vanities of the world, having fellowship with the world whose conversation is amongst the Children of the world, all in one Generation, cleansing only the outside of the Cup, and the inside full of lust and filthinesse, pride and covetousnesse, and all uncleannesse, whited walls and painted Sepulchers, who deceive the carnall eye and ear, but the Lord searcheth the heart; here you are all shut out from the true faith which purifieth the heart, and the Serpent is head in you, and your strong man keeps the house, and a stronger than he is not yet come, and the buyers and the sellers are uncast out of the Temple, and Antichrist sits in the Kingdom and reigns as an Angell of Light, and the imprisoned lies in prison, and the wound of sin is yet fresh, and the vail of darknesse is yet spread over, and death reigns, and Christ lies low in the manger, and the Inne is taken up with other guests, and here you can challenge no interest in the blood of Christ, and have nothing to do to talk of God and Christ, and have no assurance of your salvation, & all your faith is vain & hope vain, & the foundation thereof is sandy, & will not stand in the day of tryall, but will be as a broken Reed to lean upon, and all your prayers, and prayses, and singings, and graces, and baptisme, and Sacraments, which you build your faith upon, and think to merit withall, is all in vain, the enflaming sword is set against it; for in offered up from an unclean heart; for how can your hearts be clean while you live in sin, for sin lodgeth in your heart, and while sin is there, no purity can dwell and nothing that is pure can come forth of an unclean vessell, and God doth not put his Treasure in an unclean vessell, and he is pure, & receives nothing that is impure, & here all your faith is vain, and here you destroy all your faith out

of

of your own mouths, who say, you believe you shall never overcome your sins so long as you are here, or be made free from sins; and here you shew your faith is not built upon Christ, who came to destroy the works of the Devill, and cleanse from all sin, and those whose faith was built upon him, did witness it, and said the blood of Christ hath cleansed us from all sin, and they that are Christs have crucified the flesh with the lusts and affections thereof, which is the ground of sin, and he that believeth is born of God, and he that is born of God cannot commit sin, and no unholy nor unclean thing must enter; so now what assurance have you of your salvation, or what is your faith built upon when both Christ and the Scriptures witness against you, and faith which is not built on the Rock Christ Jesus, is vain and perisheth, and he that hath this hope in him purifieth himself, even as he is pure: here all your faith is searched, tryed and proved, and is found all vain and perishing, and so is not built upon the Rock which perisheth not; therefore come down all you high-minded Pharisees, and lay away all your profession, and throw down all your old building, and begin and lay a new foundation, for the higher the Pharisee climbs, the greater will be his fall; and he that would be wise, let him first become a fool, for man by his wisdom knowes not God, here the Pharisee is shut out from the knowledge of God, who stands in his own wisdom. And all you wilfull blind, carnall, ignorant creatures, whom my soul pitieth to see how ignorantly you are led, who pin your faith upon the sleeves of your fore-fathers, and live in lightness and wantonness, spending your youth in vanity, in gaming, pleasures and sporting, in drunkenness, in swearing and lying, in vain talk, and foolish jestings, in pride and lust, and filthiness, and say you follow your fore-fathers, and say, what is become of them? and say, your pleasures is pastime and recreation, and your vain talk and foolish jesting, is pastime and merriness, and so you passe the time away, & say your drinking & rioting, & feasting is good fellowship and neighbourhood, and so you cover over your sins and iniquities, but woe unto him that hides his sin, and co-

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vers his iniquity, and all this will not profit you any thing, neither can your fore-Fathers excuse you before the Lord; for in the beginning it was so, that *Eve* could not justifie *Adam*, neither could be any excuse, but rather condemned him, because he hearkened to the voice of the woman, and disobeyed the Lord; so *Adam* suffered for his own sin, and so did *Eve* for hers. And so this will be no excuse for you, in the day of account, to say you followed your fore-Fathers, & did as they did before you; but then will the Lord say, because you followed the traditions and fashions, and customs, and inventions of man, and have hearkened to the voice of the Serpent, and have disobeyed my voice, and my command, and slighted my counsel, and would none of my reproof, but cast my Law behind your backs, and trampled my mercy under foot, and have turned my grace into wantonness, and have nourished your hearts as in a day of slaughter, and have spent my creatures upon your lusts, and stoned, stocked, buffeted and imprisoned, and shamefully intreated my messengers which I sent unto you to forewarn you of your iniquity, and have killed my son, therefore depart ye workers of iniquity, I know you not, into everlasting torment prepared for the Devill and his Angells; to see now how vain your hope is, and how unsteadfast your faith is, when you have more assurance of your damnation than your salvation; for the Lord saith, no unrighteous person must enter into his Kingdom, nor no unholy nor unclean thing. Therefore all you, who desire salvation to your souls, try and prove your faith and hope which thou dost trust to, and take heed of trusting to a broken reed, lest it deceive you. Experience hath taught you, that if a foundation of a building be decayed, and wasted & naught, the building will fall when a storm comes: so let him that thinks he stands, take heed lest he fall; so every one whose desire is after righteousness, hearken to that in your conscience which raises up desires after righteousness, and which shew you the vainness of your lives, and checks you when you do amiss, and troubles you, and torments you in conscience when you have been drunk, or have done

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some evill act; be willing to be guided by that, & that will lead you to repentance and a newness of life, to forsake those things which it discovers to be contrary to the will of God: and if you be willing to follow this, and be guided by it, you shall find a teacher continually present, checking in the conscience for vain thoughts, and for vain and idle, and needless words and actions, and so will crucifie the lust which is the ground of those things, and which will lead you out of the paths of death, into the way of life, out of the traditions and customes, and fashions and opinions of the world, into the assurance of the eternall Truth; and thou that art willing to follow this, and be guided by this, shalt need no man to teach thee, but it will be a teacher unto thee, teaching and directing in righteousness, purity and holiness; and if thou beest diligent; keeping thy mind within, with an ear open to the pure voyce, thou shalt find it present with thee wheresoever thou art, in the fields, in thy bed, in Markets, in company, or wheresoever thou art, when thy outward Priest or Teacher is absent, it may be in the Ale-house, or at his pleasures and delights, or far off, it will be present with thee, and will check thee, and condemn thee, for that which no outward eye can see, and will cleanse thy heart from lust and deceit, and uncleanness, and will purifie thy heart, and will make it a fit Temple for purity to dwell in, and then thy sacrifices will be pure, which comes from a pure heart: the Lord will accept them, for *Abels* sacrifices he receives, but *Cains* he denies; but if thou wouldest attain to this, thou must be willing to deny thy lusts, thy vanity, thy delights, or whatsoever hath been thy life; for he that will save his life, shall lose it, and he that will lose his life for my sake, the same shall save it: So there is no obtaining of life but through death, nor no obtaining the Crown, but through the Crosse: so thou must deny thy self, and take up thy Crosse daily and follow Christ, if thou wouldest be his Disciple, and give up thy self wholly to be guided by the will of God, that all which is contrary to the will of God may be crucified, though it be never so

near

near and dear to thee, and be forsaken; Lands or Living, Wife or Children, friends and acquaintance, or all the world, and all delights in the world, for he that loveth any thing better than me, is not worthy of me, and all things below the Lord vanisheth, but he endureth for ever. So the Lord God Almighty prosper all the tender desires which are raised up towards him and feed the hungry and thirsty souls, as he hath promised, and raise up his own in all his, that he alone may be glorified, prayed, and honoured, who is worthy, and to whom all belongs.

And this is the desire of his soul, who is a servant of the Lord, who is hated, reviled, and derided of the world, because he hath no fellowship with the world, nor the vanities of the world, but testifies against their wayes, fashions, traditions, customes, fellowship, words and worship, and sees them all to be formall imitation, and the invention of man out of the Covenant of God so cannot but deny them, and for this cause he is hated of all, both Priest and People, whose name according to the world is,

James Parnell.

The Servant is not greater than his Master.

Christ Exalted
INTO HIS
THRONE.
And the Scripture owned in its place.

His then is the message that we have heard of the Father, that God is light, and in him is no darkneſſe at all; if we walk in darkneſſe and ſay we have fellowſhip with him, we lye and doe not the truth, but if we walk in the light, as he is in the light, then have we fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſinne, 1 John 1. 5, 6, 7. And the word which was in the beginning, by which all things was made, and in him was life, and his life was the light of men, John 1. 1, 2, 3, 4. By which light all the holy men of God in the dayes of old was inſpired; By which light *Moſes* ſaw the things that were done in the beginning, and wrote of them; Which word was a lampe unto his feet, and a light unto his paths, *Pſal.* 119. 105. Which light dwelt in the Prophets and holy men, by which they ſaw the day of Chriſt, and wrote of him, *Iſa.* 49. 6, and 60. 19, and ſpoke as they were moved by it, and by it ſaw the deceit, iniquities, and tranſgreſſions of Iſrael and declared againſt it both in Prieſt people and Rulers, ſpeaking the word of the Lord faithfully, whether they would hear or for-

heare, Ezek. 2. Micah 3. Jer. 4. And this word came unto the Prophets which was as a fire and a hammer in their bones, Jer. 20. 9. and [illegible] Apostles, and they saw the glory as it was of the only begotten Son of the Father full of grace and truth, John 1. 14. whom John bears witnesse of to be the light of the world, who doth enlighten every one that comes into the world, John 1. To which light Paul was sent to turne the mindes of the Heathen, Acts 26. 17, 18. Which light is the condemnation of the world, who love darknesse rather then light because their deeds are evill, and he that hates it hath it, though he will not bring his deeds to the light to be proved, therefore his condemnation is just, John 3. 19, 20, 21. And there is a true light shines in darknesse and darknesse comprehends it not, John 1. 5. And this is the cause why many stumble at it and are offended in it.

And there is a true light shines out of darknesse and darknesse flees away, and then is the perfect day wherein the children of the day doe walke, Luke 16. 8. Mat. 4. 16. Eph. 5. 8. Which light is the true tryer of spirits, and gives the discerning of spirits, and discovers the works of darknesse, and manifests the deeds of darknesse, and by it the secrets of the heart are seen and hidden things searched out, and by it all things are made manifest, and whatsoever makes manifest is light, Heb. 4. 12. Ephes. 5. 13. All which the naturall man knows not, and therefore cannot receive the things of God, but by this light is seen and judged, for by this light the spirituall man is able to discerne and judge the naturall man, but he himselfe is judged of no man, 1 Cor. 2. 14, 15. For this is the judge of the world, and by this the Prince of the ayre is judged wherefoever he rules, John 16. 11. And therefore as it comes and shines up in his servants to persecute it, where it is made manifest and by it is a stumbling stone and a rock of offence to the children of the world in whom the Prince of this world lodgeth, Rom. 9. 33. And of this word the Apostle Paul bears witnesse to be quick and powerfull and sharper then a two edged sword to the dividing asunder betwixt the marrow and the bones, Heb. 4. 12. to which word the Apostle directed the mindes of people within them from looking without for to finde it without, Rom. 10. And from this same word the Apostles spoke forth the Scriptures, which word was their guide, and rule, and teacher all along from the beginning, by which both the Apostles, and Prophets, and the holy men was acted moved and carried forth in the power of it to declare that which by it they were taught, 1 John 1. 2 Pet. 1. 21. And this is the free grace of God which bringeth salvation and hath appeared to all men, Tit. 2. 11, 12. Which is their condemnation who doe despite unto it, Heb. 10. 29. But this was the Saints teacher, by which they were taught to deny all ungodlinesse and worldly lusts, and to live godlily, righteously, and soberly in this present evill world, and this is the anoynting, which teacheth all things freely, which

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truth, and no lye, and leads into all truth, and he that knows this need no man to teach him, but is come the end of mans teaching, 1 *Joh.* 2. 27. Unto which the Prophet was come, and therefore called unto, *Come buy wine and milke without money or price, why spend you your money for that which is not bread, or your labour for that which profiteth not?* *Isa.* 55. 1, 2, 3. And from this the Apostles spoke freely, not coveting mans silver or gold, but as they freely had received freely they gave, *Mat.* 10. 33. And whosoever speaks from this speaks freely, and his ministry leads to the end of teaching, and here let all flesh keep silence before the Lord, *Zech.* 2. 13.

And let all Hirelings, and greedy Shepheards, stop their mouths who no place peace to them that put into their mouths, but if not, they even prepare war against them, and such like the Prophet in the light saw, and by it testified against them, *Mich.* 3. 5. And all this the Scripture bears testimony of, which was spoken from the light, but is not the light, nor the word, nor the life, nor the Judge, nor the Rule, nor the guide nor the tryer of spirits, for all this belongs to Christ, who is the discerner of the thoughts and intents of the heart, *Heb* 4. 12. who is the light, *John* 8. 12. who is the word, *John* 1. 14. who is the life, *John* 14. 6. who blamed the Pharises that thought in the Scriptures to finde eternall life, but would not come unto him that they might have life, *John* 5. 39, 40. who is the anoynting, who is the guide and teacher, and the Rule, 1 *John* 2. 27. who when we are going to the right hand or to the left, cryes, this is the way walk in it, *Isa* 30. 21. Of which the Scripture is a true Declaration spoken from this word of truth, of which light every one hath a measure, which unto them is the free gift of God in grace withall, which light in the conscience reproves for sin and iniquity, and manifests the deceit of the heart, and checks the creature when it swears, or lyes, or doth amisse, telling it that it should not doe so, and calls for repentance and amendment of life, and leads unto the same as it is owned and followed, and as many as receives it receives power to become the Sons of God, *John* 8. 12. and 1. 12. *Rom.* 2. 4. But he that doth evill hates the light and will not bring his deeds to it lest it to be proved and to him it is condemnation, but he that loves the light brings his deeds to the light, that it may manifest them whether they be wrought in God, *John* 3. 20, 21. But of this light you people and Teachers of the world are ignorant, and so are doting upon the Scripture without with your dark mindes, therewith the blinde Pharisees seeking for life where it is not to be found, but will not come to Christ the light that you might have life, but would cast him out of his throne, and exalteth Scripture above him, calling them the judge and the light, and the word, and the life, and the rule, and the guide, and thus with your dark mindes you would take the Authority from Christ and would give it unto the dead letter, which is but a declaration of these things; And thus your leaders cause you to erre, *Isa.* 3. 12. for

their own ends, because of the Scripture they make an Idoll to get money by adding their own meanings, interpretations, and constructions upon them, which is all the conceivings and imaginations of their own hearts, by which they lead you in blindnesse, ever learning and never able to come to the knowledge of the truth in your hearts, but are looking without, doting without in the letter, acting and imitating out of the light for life, and so in darknesse doing your own works, which are not required at your hands, but are for condemnation by the light, and so in vaine are you worshipping a God whom ye know not, crying up his Ordinances, and crying up his Commands, and crying up the Scripture, exalting it in the place of Christ, and thus coming neere him with your lipps and your hearts far from him, still living in the corrupt sinfull nature, ignorant of the free grace of God which should lead you to repentance and amendment of life, *Ephes.* 2. 5, 8. And because we doe witnesse this mystery, which hath been hid from ages and generations, now made manifest in us, which is Christ within the hope of glory, *Col.* 1. 26, 27. who is the light of the world, who doth enlighten every one that cometh into the world, who is the true Shepheard, *John* 10. and the true teacher no more to be removed into a corner, *Isa.* 30. 20. who is the anoynting, who teacheth all things and is the end of mans teaching; therefore your ministry of the letter, who make a trade and a gaine of the letter, by idolizing it, and setting it up in the roome of Christ, by taking the Authority from Christ and applying it to the letter, that your minides, who are taught by them, may the more be drawn without to look at it and Idolize it, expecting life and salvation by it, and no hope without it, that they may the longer make merchandize of you, and still uphold their trade, and gaine by it, doe now see that this our doctrine of Christ to be all in all, and that without him we can doe nothing, *John* 15. 5. but that by him we can doe all things without the help of Scripture or any thing else without, *Phil.* 4. 13. and that there is no other name under heaven by which we can be saved, but that he is able to save to the utmost all that shall come unto God by him, *Heb.* 7. 25. And that he is the word, and the Scripture is not, and that he is the light, and the Scripture is not, and that he is the rule and guide, and teacher and judge, and the Scripture is not, but a declaration of him to be so, and that the Scripture all along witnesseth with our Doctrine to be one with it, and theirs to be another Doctrine, which the Scripture will not maintaine, but the Scripture is against, and is onely brought in for lucres sake to satisfie their own carnall ends, that they may bear rule by their means, as the false Prophets did before them, *Jer.* 5. 30, 31.

2 *Tim.* 3. 6, 7. *Isa.* 1. 12, *Mat.* 15. 9. *John* 4. 22.

1 *John* 2. 27.

And this light all along makes them manifest in all their colours and false covers, so that they cannot hide themselves from being Deceivers and also this they doe know, that if every one come to know and finde a teacher within them, which doth teach them the will of God, and

and doth enable them for to obey it, ſo that they need no man to teach them, then indeed they will no longer ſpend their monyes upon them for that which is not bread, nor their labour for that which profiteth not, and will be a prey unto them no longer; ſo not onely their craft and trade, and Idol, will faile them, but alſo their great gaine and riches will be taken from them, and all their honour and fame and dignity will come to nought; therefore they in their hot rage, and fiercenesſe, and enmity of their ſpirits, doe ſet themſelves to oppoſe this light wherſoever it is made manifeſt, and perſecuting the publiſhers of this doctrine, railing againſt them as deceivers, and ſeducers, and bringers in of falſe lights, and ſuch as deny the Scripture, and would rob it of it Authority and give it to a light within them (which the Prieſts call a naturall light) and inſufficient to lead to ſalvation without the help of Scripture and other outward helps, and ſo would ſet the Scripture above the light of Chriſt, ſaying among themſelves, if we let go the Authority of Scripture then all is gone, (that is to ſay) take away our Idoll, then take away our maintenance, then down with our Miniſtry: So here is clear the foundation they ſtand upon, and this is the cauſe why they call the Scripture their foundation, and ſo all this Authority which they put upon the Scripture they take from Chriſt, who alone is the foundation of the faithfull, of whom the Scripture is a declaration, and ſo we doe own it by the ſame which gave it forth, which onely doth open it and reveal it, and manifeſts them to be out of the life of it, and ſo by the life thereof are judged and condemned, as before is proved; And though they call it the word, yet in the ſame it doth witneſſe againſt them, and witneſſe Chriſt to be the word before the Scripture was written, *John* 1. And though they call the Scripture the light, yet in the ſame it doth witneſſe againſt them, and witneſſeth Chriſt to be the light before the Scripture was written, and is able to ſave to the uttermoſt all that ſhall come unto God by him, and they that climbe up any other way the ſame are thieves and robbers, *John* 10. 1. And therefore is not a naturall inſufficient light, as they that know him not doe report of him, and therefore ſhew themſelves to be as ignorant as the Phariſes, who onely ſuppoſed him to be the Son of *Joſeph*, yet wondred at his power, and the works that were done by him, as theſe doe now wonder at the proſperity of this miniſtration of light, and to ſee how it prevailes upon the hearts of the people, ſo that they know not what to think of it, they are not able to encounter with it, but that they ſee it ſtrikes ſo much at their Diana, and lyes ſo hard at their foundation, ſo that it makes their building totter, therefore the Rulers Prieſts and Phariſes takes counſell together, ſaying one to another, *if we let this people alone, all men will goe after them, and they will draw away whole Nations*; therefore they take the ſame courſe as ever the falſe Prophets did, joyning together with the earthly powers to make war with the Lamb, perſecuting, ſtocking, whipping, impriſoning and

Mat. 13. 54, 55, 56, 57.

and shamefully intreating his messengers, whom the Lamb sends forth to bear testimony of this light in peoples consciences (where we have a witnesse both in them that beleive and in them that perish) and also striving all the wayes they can, by their evill incensing, lying, rayling, and false accusings and reporting to defame this light, and leaven your mindes against it (that if it were possible) to put it out, that still they might uphold their fathers kingdome of darknesse, and bear rule by their means over the blinde, carrying captive the mindes of people, but who is able to make war with the Lamb, or who shall withstand the day of his coming? *Saul, Saul, it is hard for thee to kick against the pricks*; And though they call the Scripture their Rule and guide, yet in this it witnesseth against them, to be in *Caines* way, and *Balaams* way, and in the gaine saying of *Core*, and so have not God, *Jude* 11. 2 *Iohn* 9. but are found to be the generation who are borne after the flesh, persecuting them that are borne after the Spirit, *Gal.* 4. 29. And though they call the Scripture their Rule and guide, yet they receive not power from it to enable them to walk according to it, but are altogether erring from it, in any thing that crosseth selfe, but as many as receive the light receives power to follow it, and come out of the corrupt sinfull nature, which they live in who know not the light, *Iohn* 1. 12. And here the light is above the Scripture; and though they say the Scripture is the Judge and tryer of spirits, yet in the same it witnesseth against them to be lyars, and bears witnesse of Christ to be the Judge and tryer and searcher of the heart and discerner of the thoughts, *Heb.* 4. 12. *Rom.* 1. 16. 1 *Pet.* 4. 5. and that whatsoever makes manifestation *is* light, *Eph.* 5. 13. therefore that which makes manifest false spirits *is* the light, and not the letter, which light manifested and discovered false spirits before the Scripture was written; and also though they say the Scripture *is* the Judge and tryer of spirits, yet by the Scripture they cannot discerne or Judge of spirits, else what makes all this difference in judgement amongst them who professe to try spirits by the *Scripture*, and professe *it* to be *their* Rule, and ground *their* judgements upon *it*, yet are so confused *in* the same, and never a one knowes *which is* the truth, when as the way *is* but one; so that *it* followes that they have nothing but the *Scripture without*, are still *without* in darknesse and confusion, as all those appears to be who call the *Scripture* their Rule, and guide, and Judge, and tryer of spirits, and yet knowes not the truth, but are jangling and wrangling, and arguing, and disputing, and contending about the *Scripture*, every one *with* a several judgement upon *it*, surely this distraction *is* not *in* the *Scripture*, for *it* was spoken from one and all agrees *in* one; therefore you that so professe the *Scripture*, see if you can finde *it* out by the Scripture, and see where you are, but they that are *in* the *light* have fellowship one *with* another, 1 *Iohn* 1. 7. and are of one heart and one soule, *Acts* 4. 32. and all agree *in* one, and are Epistles wrote one *in* anothers heart, 2 *Cor.* 3. 2. and by the light

they

try and discerne false spirits, and *in* it are able to judge them, and
the Scriptures without wresting adding or diminishing, and by it
know they are of God, because they love one another with the
love with which Christ loved them, 1 *John* 4. it is not such love
which is to day and to morrow crosse the will and it is turned into
wrath and anger, nay that love stands in the corrupt will, but this love
dwells in the bond of peace which doth indure; and here againe the
light is above the Scripture, and though they say the light must be re-
ferred from the Scripture, yet in this the Scripture doth witnesse a-
gainst them, and bears witnesse of Christ to be the light of the world,
which doth inlighten every one that cometh into the world; and they that could
not read letter of the book have this light, which is sufficient to teach
them and lead them into all truth after they come to the knowledge of
it, and from this light the *Scripture* was spoken, 2 *Pet.* 1. 21. and
without this light none can read the Scripture with understanding, and
here the light is before the *Scripture*, and out of it all the children of
darknesse are shut with their busie mindes and vaine contending spirits;
and though they say they must receive life and salvation from the Scrip
ture, yet in this the Scripture witnesseth against them, and testifies of
Christ to be the alone fountaine of life and salvation, *and that there
is no other name under heaven by which we can be saved*, *Psal.* 30.9 and 144.
11. And that the Pharisees had the *Scripture* yet had not the light nei-
ther could see that he was the Christ though the *Scripture* bare testi-
mony of him, or either would come unto him for life and salvation,
but trusted in the scripture thinking there to find eternall life and
therein found it not. *Joh.* 5. 39, 40. As all you are now who are seek-
ing the living among the dead, and here againe the light is above the
Scripture, which light *is* within us the hope of glory. *Coll* 1. 26, 27
and those that cannot witnesse this are in the reprobation, though they
have the *Scripture* without, 1 *Cor.* 13. 5. and from it we receive life
and salvation, and from no other, and this alone is our guide, teacher,
Judge, and Law giver, if we never see letter, *Luke* 1. 79. *John* 6. 45. *Isa.*
54. and this alone is the ground and foundation of our faith and hope,
by which we are made able to to cry Abba Father, 1 *Cor.* 3. 11. *Rom.* 8.
15. And here it is not self that judgeth or condemns, but Christ that li-
veth in us, *Gal.* 2. 20. and it *is* not selfe that justifies us, but Christ that
liveth in us; and here Christ *is* exalted into his throne, and the *Scrip-
ture* owned in its place, without contempt or undervaluing. And they
found the Ministers of Antichrist, who would cast Christ out of *his*
throne, and take the *Scripture* out of *its* place to exalt above him, ap-
plying to *it* that Authority which alone belongs unto him for their own
by secret selfe ends, so that *in* that they apply such Authority to the
Scripture, they *in* the same rob Christ of *it*, and undervalues *him*, as the
Pharisies did, who thought *in* the *Scriptures* to finde eternal life, but
would not come to Christ that they might have life, *in* whose steps ye
and your teachers are now found professing Christ in words, but *in* life
deny-

denying him, and therefore must be judged and condemned by him, as they was. And if you Priests doe alledge there is a false light as well as a true light, I Answer, that is it is in you which blinds your minds so that you cannot receive this Gospel, but from you it is hid. 2 Cor. 4. 3. 4. And therefore you bring another Gospel, calling the foure Books *Matthew Marke Luke* and *John*, the Gospel; in which these foure Books will witnes against you, and beare witnesse of Christ to be the Gospel which is the power of God unto salvation: who is the Lambe of God slaine from the foundation of the world who came to take away the sins of the world; and blessed are they that are not offended in him; *John* 1. 26. and vers 13. *Luke* 7. 23 and also that is a false light in you which leades you into the forme or resemblance or outward shew of holinesse but denies the life and power, 2 *Tim.* 3. 5. and to profess the Scripture no be your Rule but in life and practice deny it, and to be short leades into a profession without possession but that which leades into the life and power is no false light for it leades into the possession before the profession, and so the profession is from the possession, but your profession is from anothers possession, and so boasts in anothers line by which you beguile both your selves and others, and therefore in that you goe about to arme your selves with the Scripture, to oppose the light by exalting it above the light, thinking thereby to debase the light and so to keepe peoples minds from the light that they may still remaine in darknesse and blindnesse under you. You do but in the same bring a weapon to cut off your own heads, and raise a war to destroy your selves, and increase more light to the people and manifest your selves odious, and to be the blind guides of the Nation; who are to be denyed and turned away from us, deceivers to be held as accursed who bring another Doctrine in opposition to the true Doctrine which is held forth in the Scripture, for the Scripture and the light agrees in one, from both which you are shut with jangling contentious spirits by which you would wrest the Scripture out of its place, to clash against its Originall, thereby to uphold your father Antichrists Kingdome, and therein doe the more manifest your selves to be the ministers of Antichrist, who under profession of the true Christ doe oppose him and make war with him, 2 *Cor.* 11. 13, 14, 15. but your weapons are weak, as is dayly made manifest.

2 *John* 9. 10.

James Parnell.

FINIS.